

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

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THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent, and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

John Stuart Mill said: "The peculiar characteristic of civilized beings is the capacity of coöperation."

The second meeting of eminent New York gentlemen, to consider measures for the improvement of tenement-houses in the great metropolis, was held last week.

The *San José Mercury* is responsible for the statement that A. C. Stowe of North Vineland, New Jersey, is organizing a company of farmers with a view to colonizing in California, and that he expects to have his colony ready for migration in the spring of 1880.

Rev. George Hepworth is credited by the New York *Herald* with the following utterance: "One thing is certain: the Socialism of America must be rooted out by argument, and if that fails, by force." How long is it since similar language was used by the dominant religious authorities toward just such radicals in religion as Rev. Mr. Hepworth?

Ex-President Woolsey, in his last article in the *Independent*, treats of St. Simonism and Fourierism, but only in the most superficial way. In fact, his articles, of which so much was expected, have thus far shown no special thoroughness of research, carefulness of statement, or vigor of treatment. The few paragraphs he devotes in this last number to Fourier and his system evince no appreciation of either, and will be unsatisfactory to every student of the great French Socialist.

The English-speaking section of the Socialistic Labor Party of New York, who sent a challenge to various clergymen and professors who had attacked Socialism in one way and another, to meet them in friendly debate, has not yet received any favorable replies. Prof. W. G. Sumner says his engagements will not permit him to accept the challenge, and if this were not the case he should not think it profitable to engage in such a debate. Ex-President Woolsey replies that nothing could induce him to engage in such a debate, as he is convinced it is not the best way to spread truth. Moreover, he confesses that "American Socialism is to him an unknown quantity." Dr. Hitchcock says he has "neither the time nor the strength to spare for such a discussion."

Dr. Ure, of London, has said, "I see the time coming when less than 100,000 men will perform all the work of England, now requiring 12,000,000 of men." That the introduction of labor-saving machinery is revolutionizing almost all constructive processes is patent to every person. What is to be the result upon our social system, is the great problem of the day. The establishment of a republic in lieu of a monarchical government is the very limit of political action, but it scarcely touches the question of social changes. The introduction of a machine that displaces a hundred men, upon whose daily toil one hundred families are depending for support, is a fact of more than political import, for it is a matter of life, instead of one of rights. What can society do, in the face of this great problem, to remain stable and peaceful? The question deserves profound consideration. —Progress.

A writer in the *Shaker Manifesto* asks a few questions that are not easily answered. He says: "Why should a man, my equal, work for me and not for himself? Why should I be able to enter the labor market and take my choice of a thousand men, and from each gain twenty-five cents per day—two hundred and fifty dollars—while my thousand neighbors get but one dollar and a-quarter? Not satisfied with two hundred and fifty dollars a day, I increase my works and my income; live like a prince; have pleasant surroundings and all the appliances of taste, art, means and opportunities of culture; while my thousand neighbors have not! Also, having means, power, and the disposition to corrupt, I turn the current of legislation in the direction of my individual or corporate interests. Why should I or others be able to monopolize any of the necessities of life, and change their value to suit our interest, causing even the needy to pay tribute to us?"

From an article in the last *Atlantic*, "A Workingman's Word on Over-Production," we copy the following paragraph:

"The ages have scarcely produced a more helpless and pitiable object than a man out of work in the midst of our roaring century. To such a one, or to one over whom such a fate seems impending, over-production is apparently a self-evident, as it certainly is a terrible, inference. No one

who would understand the present state of affairs, and especially no one who is in any measure a shaper of other men's thoughts, can safely ignore the thorough fright and desperation of the workingman in the presence of this gigantic bugbear. To comprehend how completely the fear of over-production has taken possession of the minds of workingmen, we may note how perfect a key it is to the interpretation of every distinct workingman's 'movement.' To check the advance of this towering terror is the motive of their every proposition. The workingman depends upon the labor of his hands to obtain for him every good, but over-production is suggesting to him that his opportunities are hopelessly circumscribed. The hope of advancement, which was once with him a strong incentive, is gone; he cannot even hope long to hold his own. Circumstances have narrowed about him, until, so to speak, he can no longer use his fins, and, like a fish in a water-pipe, he is borne helplessly down by the current."

WHAT IS, AND WHAT MIGHT BE.

v.

The statistics which we have given in preceding numbers are sufficient for our present purpose. Reserving further comment on them, we will now give a sketch of the condition of several of the leading nations of Europe, our constant purpose being to set forth clearly the truth in regard to the causes of those rude forms of Socialism which are agitating the old monarchies to their foundations, and which are so violently denounced from the pulpit, the platform, and by the press. When the whole situation is understood we think it will be evident to all reasonable minds that the movement springs not from a lazy and lawless design on the part of the lower classes to rob the rich and aristocratic of their accumulations, but from a stern determination to escape from a degree of poverty and oppression which are fast becoming absolutely unendurable. We will begin with

RUSSIA.

This vast empire, reaching across two continents from the Baltic Sea to Behring's Strait, and from the Black Sea to the Arctic Ocean, comprises an area of 8,404,767 square miles, or more than double that of the United States. Its population, in 1876 was 86,952,347. No other empire in the world contains within its borders so great a variety of nations and tribes; their number exceeds one hundred, and they speak more than forty different languages. There are Russians proper, Poles, Lithuanians, the Germans in the Baltic provinces, Finns, Cossacks, Tartars, Bashkirs, Kirgheez, Mongols and Buratians in Siberia, Kalmucks in Astrakhan, Georgians, Armenians, Jews, Greeks, and many other nationalities represented. Over all these the Czar rules supreme. He is an absolute despot, the "Autocrat of all the Russias." His personal will is the law of the land. The people have no representation in the government. There is no constitutional means by which they may make known to the government their interests, their wishes, or their troubles. The Czar appoints a Central Council to consider public affairs, but if its opinions displease him he promptly overrules them. He rules his people with a severity which everywhere inspires terror. The Siberian mines are his prison, and they are said to be overcrowded many times. To give an adequate idea of the absolutism of the Czar, we cannot do better than to quote from an article in the *North American Review*, written by a "Russian Nihilist." He says:

"The power concentrated in the Russian Czars is without precedent in history, and has at all times exerted a most fatal influence on public life in Russia as well as on the personal character of the Czars themselves. Trained to a slavish obedience and to the belief that the personal will of one man, and not the law was the guiding principle of their whole existence, the people gradually sank into that political and intellectual apathy from which even now the great mass of the Russian peasantry has not yet awakened. The Government took, in the popular imagination, the form of a law of Nature, the effects of which could neither be foreseen nor avoided, but only, like those of Nature, deified and adored. Not only to the people, however, but to the Czars themselves has their power become a curse. Feeling the awful responsibility weighing on them, they naturally sought to alleviate it by giving their power a divine character. Every one of their acts they began to consider as the will of God, themselves as His instruments, and every man who dared to oppose them as an insolent atheist not recognizing the dictates of

Heaven, for whom no punishment could appear too cruel and severe. In a certain sense the opinion is well-founded that all Russian Czars were more or less maniacs. A human mind cannot bear the strain put upon it by the exercise of an almost divine power. It naturally acquires a morbid disposition, which takes different forms, according to the character and energy of each individual. A man with an undaunted will and energy becomes a maniac of his own power, a cold-blooded tyrant, in whose eyes the strict maintenance of his 'divine' rights becomes a religion, a creed it is his duty to uphold. The prototype of this species of 'Caesarian' mania is to be found in our century in the person of Nicholas I., the present Emperor's father. Nicholas was the type of a convinced autocrat—of an autocrat 'by the grace of God.' In him all the traditions of ancient czardom were personified; he exercised his power not only as a right, but as a holy duty imposed on him by Providence, and crushed his enemies, not from personal hatred or out of governmental interests, but simply as a work of heavenly justice."

Everywhere the people of the Russian Empire are watched by a secret police which has its center in the "Third section of his Majesty's Private Chancery," the headquarters of which are at St. Petersburg. Speaking of this organization, the Nihilist writer before mentioned says:

"Citizens of a free country are scarcely able to form an adequate idea of the true nature of this terrible and profoundly demoralizing institution. The 'Third Section' is a great deal more than a secret police for political cases. It is in every sense the true and full expression of the Czar's supreme power; it is the organ and instrument of his personal will; it stands accordingly above all the laws, the institutions, and even the civil rights of each citizen. Its agents are spread all over the country, exercising a secret control over every office-holder, every provincial institution—the governor of a province himself not excepted, who is generally the first to quail before its secret power. It is clear that, so long as this institution exists, every law, every liberal reform, is but a mockery. The verdict of a court has no value whatever for the Third Section. Not only are acquitted political offenders as a rule transported 'administratively' to some distant town of the empire, but even the judges themselves when they are considered to have passed too lenient a sentence, are liable to be forced into resigning their office, and to be then exiled in company with the very prisoners who had stood before them."

Count Peter Shouvaloff, now Ambassador at the British court, first made himself a power in Russian politics as Chief of the Third Section. General Treppoff, who was shot by Vera Zassaulitch, a young woman filled with indignation at his cruel and arbitrary acts, was also Chief of the Third Section.

Under the autocratic system of the czardom, the people have gradually sunk into a condition of extreme moral debasement. Anyone can see that its inevitable tendency would be to breed dishonesty, hypocrisy and deceit of every kind; for the people would not naturally be guided in their actions by their own sense of right and wrong, so much as by a desire to avoid giving offense to the autocrat who can ruin them by a word. This idea is abundantly confirmed by the Russians themselves. The *St. Petersburg News* is quoted as having said, not long ago:

"The moral standard of our Society seems to have sunk so low that we have utterly lost the faculty of distinguishing right from wrong, honor from baseness, patriotism from egotism. In almost every representative of our official spheres we are led to suspect a rascal and a thief. We distrust each other, we believe no more in ourselves, all honest principles seem to have become an empty phrase; and a cold skepticism in all things not pertaining directly to our personal interests seems to have taken hold of the whole nation."

The *New Time*, the leading St. Petersburg paper, emphasizes this opinion. It says:

"What a time we are living in! Every day brings new disclosures; on all sides we are surrounded with rascals who have long ago lost all sense of their moral debasement. In this pestiferous atmosphere honest hearts lose their energy, gradually sink lower and lower, or are crushed in fruitless attempts to shake off the curse lying upon us."

As an instance, and it must be admitted that it is a very shocking one, of official dishonesty, we will quote once more from the article in the *North American*:

"The fact is now generally known in Russia that the Grand Duke Nicholas, the brother of the Czar, the generalissimo of the army, not only brought this army to the verge of ruin by his utter imbecility as a commander, but actually robbed the miserable, hungry, dying soldiers of seven million roubles (\$5,236,000), of which he gave a handsome share to his mistress, a former opera-dancer! I must earnestly request the reader to bear in mind that this is not idle gossip: the fact has been officially proved and reported to the Czar by General Greigh, the present chief of the Russian Finance Department, who was sent by the Czar to Bulgaria to investigate the terrific cases of corruption which occurred dur-

ing the war. Greigh went earnestly to work, and the very first result he obtained from his investigation was that the Czar's brother was the chief criminal. Horror-stricken, he started at once for St. Petersburg, and reported to the Czar the truth. The investigation was immediately closed, and General Greigh received the Finance Department as price for his silence."

Nihilism, which is the Russian form of Socialism, is merely a reaction against the state of things which we have described. It is a movement by which the people hope to throw off the horrible oppression of the czardom. They find themselves so ground down, so morally debased, so utterly impoverished by the autocracy over them, that they have come to hate the very idea of government of any kind. Hence the word *Nihilism*, which means *nothingism*. The idea it conveys is that all existing governmental institutions shall be uprooted, thrown down, and swept away. Nothing shall remain except humanity, pure and simple. Society is to be recast, the people alone deciding what is good for them. They will accept no gradual modifications of the existing system, for they have no faith that the upper classes will ever willingly release them from their present situation. The old system must therefore be sloughed off altogether; everything must be new. This doctrine has taken a deep hold on all classes, even in the army. It is, of course, impossible for the Nihilists to openly advocate their views. They are constantly hunted down by the secret police, and so can only communicate with each other at the greatest peril. Still, they have an active propaganda which prints and secretly distributes tracts and papers containing their doctrines.

Nihilism is undoubtedly a rude, almost savage, scheme of reform. It seems to promise nothing but anarchy and riot if it succeeds in overthrowing the present government. Yet what better can we expect of a people so outrageously abused? Would those who denounce the Nihilists have them remain in their degradation and poverty, living almost like cattle? No true American would. But unless the aristocrats take hold voluntarily to help the poorer classes, there is no other hope than a change by violence. A great change will surely come, in one way or the other, and there is every reason to believe that it will come soon.

VITAL STATISTICS OF ENGLAND.

London, Eng., March 6, 1879.

EDITORS OF AMERICAN SOCIALIST:—England is the wealthiest country on the face of the globe. As an Empire its voice in the councils of Europe commands attention and respect. In government it claims to be guided by the highest political wisdom and statesmanship yet attained by any people. It regards itself as one of the bulwarks of the Christian religion, and probably no other nation has a greater fondness for theological discussion or imposes upon the people a stricter observance of Sunday. It is charitable, too; in London alone, it is estimated that in the single year 1878 no less than \$20,000,000 were expended for various benevolent objects. Proudly conscious of its wealth, power, wisdom, religion and charity, England poses herself before the world, the first of nations, the pattern of all the virtues, the highest outcome of the civilization of the nineteenth century.

Yet another side of the picture exists, buried in volumes of vital statistics. Before me is one of these "blue-books." It is the "Thirty-ninth Report of the Registrar-General, of Births, Deaths and Marriages, in England, presented to both Houses of Parliament by Command of Her Majesty." Every birth, marriage and death occurring in the Kingdom, together with all circumstances relating to the event, is required by law to be carefully reported to the local registrar, and by him sent to the central office, where they are tabulated and form the statistics yearly published by the Government. This Report is the basis of all other estimates, and is probably as nearly absolutely exact as it is possible to arrange figures. From the mass of statistical information herein gathered I propose to give you some facts. They relate exclusively to the one year 1876, though they were not published until last summer:

Population of England,.....24,244,000
Births in England in 1876,..... 887,968
Illegitimate births, or births out of wedlock, 41,594

The number of illegitimate births in England varies but slightly from year to year. Since 1850 it has in but a single instance been less than 40,000 (in 1853 being 39,763), and in one year, 1864, the number rose to 47,448. Thus, on an average, one in every twenty births occurring in England is registered as illegitimate, and probably among the better class many who should be thus counted are incorrectly reported and registered as legitimate.

What are the chances of life among these 40,000 children? The Registrar-General in his report for 1875 made special reference to this subject. Taking twelve districts, embracing large manufacturing centers, such as Preston, Nottingham, Liverpool, etc., he found that in the year 1875 the number of deaths of legitimate infants to

1,000 legitimate births, was.....192
while the number of deaths occurring among the illegitimate infants to

1,000 illegitimate births, was.....388

In Radford the mortality among legitimate infants was 187 per 1,000, whereas among the illegitimate it was 547 per 1,000, or nearly three times as high; and in Driffield the respective rates were 168 and 596 per 1,000! In rural districts, where the death-rates of infants were not so high, the mean mortality of the illegitimate was rather more than double that of the legitimate. In Kendal the mortality among legitimate infants was only 91 per 1,000, while among illegitimate infants it was 329 per 1,000, or nearly four times as high; and in Stratford-on-Avon the respective rates were 69 and 293 per 1,000. "Unless some stringent legislative measures are adopted to protect the lives of this class of infants, it is to be feared that these truly 'unnatural deaths' will continue to be counted by thousands," adds the Registrar-General.

But the "murder of the innocents" in Christian England is not confined to its illegitimate population. In 1876 the total number of deaths occurring at all ages of life was 510,315. Of these, no less than 206,553 were under five years of age, and 129,940 were less than a year old!

"Is life worth living?" is the question which some philosophers are asking to-day. But to that other question, "Is life worth saving?" the practical answer which the highest civilization gives is certainly apparently decisive. *It is not.* To be born, to suffer, to die; this is the lot every year of more than twenty myriads of children born in England alone.

How do they make their exit from this life? Of the children under five a vast number are killed by causes which a better condition of society would certainly prevent:

Measles.....killed 9,252
Whooping-cough..... " 10,201
Scarlet Fever..... " 11,045
Diseases of the organs of Respiration,
such as Bronchitis..... " 40,938

Then thousands of deaths are ascribed to symptoms which indicate defective nourishment or inherited constitutional debility:

Convulsions.....killed 24,942
Hydrocephalus..... " 6,161
Diarrhea .. " 18,598
Privation, Inanition, "want of breast
milk," etc..... " 1,591

Other deaths are distinctly referable to parental sins. Dr. Vernon, the health officer for Southport, says:

"The sexual sins of parents are a very large factor in the mortality of little children. It is certain that a very small proportion of the children who die from constitutional diseases due to the vices of their parents are certified as so dying, from the reluctance of medical men to label their patients; but with all this allowance, over 1,300 children were returned openly in 1871 as dying of a disease of which it is a shame even to speak. What the real number is will probably never be known. *Probably the great bulk of the infants dying of what, for the sake of euphemism, is called 'Atrophy,' 'Debility,' or 'Tabes Mesenterica,'* and the 11,444 returned as prematurely born, and not a few of those returned in other and equally vague ways, really were victims of a disease which ought not to exist at all, and which above all other diseases is preventable, and an evidence not merely of neglect or ignorance, but of active and deliberate wickedness."

The number of children under five, dying in 1876 of the diseases above referred to, was as follows:

Syphilis.....1,718
Prematurely born.....11,444
Atrophy and Debility.....23,615
Tabes Mesenterica..... 6,582
Total.....43,359

And yet, in at least one sense, a sadder page remains. In the same year England permitted 4,089 little ones under five years of age to die violent deaths. I doubt if any such number of her horses, hounds, or cattle were suffered to be "accidentally" deprived of existence during the same period. Of this number,

189 fell out of windows, down stairs, or off wagons;

209 were crushed by being run over in the street;

78 were poisoned by eating poisonous plants, "vermin-killers," disinfecting fluids, or from overdoses of "soothing syrups;"

607 suffered the agonies of burning alive; of these 256 from clothes taking fire;
 592 were scalded to death; 38 by drinking boiling water from the spouts of tea-kettles;
 417 were drowned;
 1,393 were suffocated by over-lying, with bed-clothes, by food, and other "accidents."
 319 are directly ascribed to starvation, neglect and murder.

Why do such accidents happen? Is it always the fault of the individual parent, or of the conditions of her environment? "Take the case of a hard-working woman," says the London *Telegraph*: "one who has to harbor all her little chickens and their sire, in at most a couple of rooms, and very often in only one. The youngest children in the narrow crib, where she is washing and ironing, are a continual and intolerable nuisance. They pant for the open air; for space to fling their young limbs about. What is she to do with them? The parks are too far off, and the West-End squares are reserved for the privileged holders of keys. So the mother gives her babies some bread and butter, and sends them forth to play. This recreative expedition begins on the door-step; thence they become scattered over the pavement; thence they sprawl on to the kerb; and thence they drift into the kennel or over the roadway. A sharply-driven cab, a lumbering cart, comes rattling or floundering along the street. How is the driver to see the mite of a thing toddling across the road? There is a cry of horror from the spectators; there is a feeble wail; and then a little bundle of blood-stained rags is picked up from under the wheels. The bundle holds something that was—a child."

To the causes heretofore named, more than 170,000 deaths of children under five years of age were directly attributable. These figures suggest their own commentary; and perhaps American Society is not so widely different from that of Europe, but that food for reflection may be found from them even on your side of the water. Some clergymen, I notice, have recently attempted to initiate a crusade against the Oneida Community. How easy to discover our brother's mote! It is not necessary to adopt either the Social or Religious views of the Community in order to appreciate the great value of the experiment it has thus far successfully accomplished in the preservation of infant life. If of fifty children, born in the Society in ten years, not one has died from accident or disease, I venture to consider this result—this proof that "life is worth saving," and may be saved—of more permanent value to the student and the sanitarian, to the science of preventive medicine and to future generations, than anything these clergymen have done during the last quarter of a century, or anything they are likely to effect during the next. M. D.

CHARLES BEECHER ON SPIRITUALISM.

SPIRITUAL MANIFESTATIONS. By Charles Beecher. Lee & Shepard, Publishers. Boston, 1879.

This book is phenomenal, and marks an epoch in the history of modern Spiritualism. Hitherto the tide of modern Spiritualistic thought and investigation has set away from, rather than toward, the Bible. The key-note of this book is a reasonable, liberal-hearted, and, on the whole, vigorous summons to a new study of Bible Spiritualism. It will command the attention and win the sympathy of the Spiritualists, on the one hand, by its fair treatment of the great Spiritual movement of the times; it will command the attention and turn to the study of the whole subject many of the thinking religious world, by its recognition of the underlying Spiritualistic basis of all Bible Religion—by its claim that Bible Christians should be the Spiritualists of Spiritualists.

Mr. Beecher's book has elements of weakness as well as of strength. Its weakness is in its hypothetical part. Charles Beecher, it is well known, has adopted his brother Edward's theory of human preëxistence. To a certain extent the subject-matter of his book is grouped around this hypothesis. Preëxistence is a beautiful dream which has haunted the poets and philosophers of all ages. There are experiences which come to every highly organized and spiritually sensitive mind, which suggest and seem to favor it. They have inspired some of the most beautiful strains of poetry. They made Wordsworth sing:

"Our birth is but a sleep and a forgetting;
 The soul that rises with us, our life's star,
 Hath had elsewhere its setting,
 And cometh from afar:
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory, do we come
 From God, who is our home."

Even in the Bible there are passages which may be imagined to yield a suggestion of the hypothesis, and Mr. Beecher makes the most of them. But after all it

remains forever a delusive hypothesis. It has never been proved. Even if true, probably on the present plane of our existence it never can be proved. And whether proved or not it only removes the origin of evil and the problems of human history one step further back, and leaves them still unsolved. Moreover, Spiritualism itself has its armory of facts which abundantly explain the soul-haunting experiences that seem as memories of a former home beyond these outward scenes, without resorting to a theory of preëxistence.

However, Mr. Beecher is quite modest in his presentation of the hypothesis. He does not dogmatize upon it; does not assume it as fully proved; he contents himself with suggesting as many arguments as he can in its support, weaving it into every loophole of his book, and clothing it with a gentle and charming eloquence.

In his preliminary survey of the modern Spiritual movement, Mr. Beecher notes the following as among the points held in common by Spiritualists:

"1. The real objective existence of Spiritual beings, with diversities of physical, intellectual, and moral character.

"2. Spirits can and do communicate with us in various ways.

"3. There are different spheres, or grades, or ranks, in the spirit-world.

"4. The communications or revelations we receive are reliable and good in proportion as they emanate from spirits of a higher sphere, and commend themselves to our reason and conscience. To obtain manifestations of truly good spirits, we must be in sympathy with them.

"5. The prophets and apostles were mediums, and their communications are to be judged on the same principles as all other manifestations, by their accordance with our best reason and conscience.

"6. Many, perhaps most spiritualists, would be willing to add that the Bible is substantially true as a history, and contains the best religion yet known, and a code of morals that cannot be shown to have any defects.

"7. Death effects no change of character, but such as a man is here he finds himself in the next life; and his situation will be decided by the law of elective affinity.

"8. While there are many spheres, all spirits may be classified dynamically in three classes—celestial, above matter; terrestrial, in matter; subterrestrial, beneath matter, that is, unable to sway it except through the organism of the living. These three most general classes are conventionally named Heaven, Earth, Hades."

With this last point, as a synopsis of fundamental principles of Bible Spiritualism, Mr. Beecher is in entire accord.

In chapters two, three, four, five and six the author deals briefly with spiritual manifestations which have come within his own knowledge and observation, or have been reported to him by personal friends and relatives. In the second chapter we have an account of the famous phenomena at the house of Dr. Phelps, in Stratford, Conn., in 1850, given to Mr. Beecher by Prof. Austin Phelps, D. D., of Andover. In chapter three Mrs. H. B. Stowe furnishes planchette communications, purporting to have been written by the spirit of Charlotte Brontë. In chapter four facts about second sight are given from the personal experience of Prof. C. E. Stowe, Mr. Beecher's brother-in-law. Chapter five gives some interesting narratives of visions. Chapter six relates to remarkable religious conversions, illustrated by the case of Rev. Chas. G. Finney, quoted from his published Memoirs. These chapters contain nearly all that Mr. Beecher has to offer in the way of original facts to the science of Spiritualism. The contribution is very small; it adds nothing significantly new to the great mass of previous testimony. It is almost grotesquely meager when compared with the space given to his dreamy hypothesis of preëxistence, and the structural basis of hypothetical proof on which he attempts to found it. Among the most interesting passages in these brief chapters are the following, bearing upon the substantiality of the soul. The first paragraph is from a recently-published work on "Visions," by Dr. E. H. Clarke, of Boston. It occurs in a description of the death of one of his patients, a woman, who

"After saying a few words, turned her head upon her pillow as if to sleep; then unexpectedly turning it back, a glow, brilliant and beautiful exceedingly came into her features, her eyes opening sparkled with singular vivacity; at the same moment, with a tone of emphatic surprise and delight, she pronounced the name of the earthly being nearest and dearest to her, and then, dropping her head upon the pillow as unexpectedly as she had looked up, her spirit departed to God who gave it. The conviction forced upon my mind, that something departed from her body, at that instant rupturing the bonds of the flesh, was stronger than language can express.

"Dr. Holmes, referring to this case says: 'Dr. Clarke mentioned a circumstance to me not alluded to in the essay.

At the very instant of dissolution, it seemed to him, as he sat at the lady's bedside, that there arose "something"—an undefined yet perfectly apprehended somewhat, to which he could give no name, but which was like a departing presence. I should have listened to this story less receptively, it may be, but for the fact that I had heard the same experience, almost in the very same words, from the lips of one whose evidence is eminently to be relied upon. With the last breath of the parent she was watching, she had the consciousness that "something" arose, as if the "spirit" had made itself cognizable at the moment of quitting its mortal tenement. The coincidence in every respect of these two experiences has seemed to me to justify their mention in this place."

It is to this class of death-bed evidences of immortality that Frances Power Cobbe has recently called attention in an English publication, as one of the most important fields of observation for all who are interested in the question of vital and spiritual continuity.

Leaving out of view Mr. Beecher's theories and arguments for preëxistence as entirely inadequate, and as complicating and mystifying rather than simplifying and clearing up the problem of moral and spiritual history, we find the remainder of his book very interesting. His discussion of primeval and Bible Spiritualism contains many fine thoughts and suggestions. He clings to the idea that the first chapters of Genesis shadow forth and emblemize facts of the origin and earliest history of man—that transactions occurred somewhere in the far-back time that are truly but briefly emblemized by what may be called the tableaux of the Eden Garden, Adam and Eve, the serpent, and the fall. The new race was introduced to the earth life, and to a garden home, but by the very fact of its creation was exposed to the enmity of a spiritual "cosmocracy," antagonistic to the Creator and all his purposes—a principality composed of all that is "in any sense prejudicial to human welfare in the invisible world, conceived of and organized under a great leading intelligence"—emblemized as the serpent. The new race was subjugated by this spiritual cosmocracy; and the grand, central outcome of its history became the incarnation of a Divine Deliverer, stronger than the subjugators, able to conquer the freedom of man from evil in all worlds, and crown him with the Deliverer's own sinless immortality. Mr. Beecher leaves much to be desired in his sketch of this great drama. But his chapters on Primeval Spiritualism, The Dawn of Prophecy, Rise of Polytheism, "The Friend" (or Abraham), The Exodus, The Tabernacle, Balaam, Canaan, The Judges, Solomon, The Prophets, The Exile, The Return, The Maccabean Era, The Ancient City, and the several chapters relating to the Incarnation and career of Christ, outline the development of Bible Spiritualism in a very interesting way, and may be read with great profit. The points made in regard to the origin and corruption of worship are particularly suggestive. Some of the finest passages in the book are in this connection. The new translation of Gen. 3: 24—"He tabernacled at the east of the garden of Eden Cherubim," etc., and the light which is thrown upon its meaning by illustrations and ideas from the tabernacle- and temple-worship of the Israelites, is one of the most pregnant and suggestive things which has appeared in the recent literature of Spiritualism.

Perhaps the greatest failure of the book is that in its treatment of Bible Spiritualism it misses the grand climactic event of that Spiritualism—the crowning event in the career of Christ—the Second Advent at the close of the Apostolic Age, A. D. 70. If Mr. Beecher had devoted one-half the energy of mind and heart to this point that he has to the establishment of his theories of preëxistence, had he taken a bold plunge into the higher spiritual world, and into the verifiable facts and history of Christ in that world, he would have been rewarded by discoveries which would have made his book a revolutionary event and sharper than a two-edged sword, instead of the half-and-half affair that it is.

But though we may condemn some of Mr. Beecher's theories and lament his failures, the spirit in which his book is written is gentle and reverent, and shows a warm and loving heart. He is often impressive and genuinely eloquent. His book will stimulate attention to Bible Spiritualism and to candor of investigation. It will call attention anew to Christ, his character and his mission, and win the love of hearts to Him. This is the best we can say. Quoting the following sentences we take leave of the book:

"More and more, as we study the actual manifestations of the Spirit in all ages, at the gates of Eden, on Horeb, or in the Psalms of David, we shall perceive the great truth bodying itself forth in various forms, that the health both of nations and of single hearts, both on earth and in the very highest heaven, is in loving divinely and being divinely

beloved." * * This is health indeed, not merely to cherish ideas concerning God, but to know him by his own self-revealing, self-manifesting power of love. He that loveth is born of God and knoweth God, for God is love. It is love's own absolute self the soul pants for as the hart pants for the water brooks. It is his very self inbreathed, as it were, into our self, however effected, with open vision or without, in the body or out of the body, which we yearn for as better than life. * * There is a certain incandescence of soul produced by intense love which powerfully affects the body. Even earthly affection, in its purest forms, illumines and transfigures the countenance. But the Love of Loves, when he reveals himself, produces an inward ardor, permeating the dull tabernacle with cherubic radiance; an ardor which, if carried to its height, must lay the frail form as dead at his feet."

Or rather, we should say, CHANGE the "frail form" into the image of "his glorious body," and make it alive forevermore.

THEO. L. PITT.

AMERICAN SOCIALIST.

THURSDAY, MARCH 20, 1879.

MEMBERS of the "Socialistic Union" will please add to their lists the following:

Mr. E. S. Wicklin, Black River Falls, Wis.

THE clerical crusade against the Oneida Community has inspired many persons, strangers as well as friends, to send us communications full of sympathy for the Community, which are, we assure the writers, sincerely appreciated; but it will probably please the majority of our readers if we do not occupy hereafter so much space as we have done for a few weeks with matter relating to the crusade; and so we shall take the liberty to file away some communications that on many accounts we would like to print. They may come in play hereafter.

THE article in our present number, "Vital Statistics of England," will be read with special interest. The facts it gives, collated from the most authentic records, are startling in character. One-twentieth of all the children of England, it tells us, are born out of wedlock, and deaths among these illegitimates are very much more numerous than among children of legitimate birth. Some people, wholly ignorant of the Social system of the Oneida Community, have assumed that its children were all illegitimate. The Community themselves do not assent to this view; but supposing it were true, in the light of such facts as are presented by the writer of "Vital Statistics of England," it would only make the fact, that not a death has occurred among the Community children for over nine years, all the more wonderful.

THE recent sale of the library of the late George Brinley, of Hartford, exceptionally fine in its collection of rare and valuable books, recalls to our mind another gentleman of the same family name, and a relative we believe, Mr. Edward Brinley, formerly of Boston. He, also, was a collector and worshiper of books. We remember with gratitude the help he once rendered us in our search after Socialistic literature. We wanted a complete copy of the Brook Farm *Harbinger*, and inquired of Mr. B. if he knew where we could get one. He was then living in Pepperell, Mass. With marvelous promptitude and keenness of scent he started on a book-hunting expedition to Boston, and in a few days sent us word that he had secured the refusal of probably the only obtainable copy, and in addition, an equally rare copy of the famous *Dial*. A few days more, and an outlay of a moderate sum of money, laid these treasures of American Socialistic history on our table. Among the pleasant things we remember were the enthusiasm, pleasure and courtesy manifested by Mr. Brinley in the transaction.

HUMILIATING as the confession may be, the event of the past week which has excited most attention in this country, and perhaps in England—more even than the Hungarian flood, which has swept thousands into eternity and rendered sixty thousand persons houseless and homeless—is the international walking-match in New York City. Four men—two of Irish, one of English, and one of American birth—met to test their powers

of endurance in a six days' walk, stimulated to their utmost endeavor by the love of applause and the love of gain—and thousands of persons watched the contest, and other thousands awaited their opportunity. The thing seems to us to be on a par with cock-fights, bull-fights and man-fights; the difference between it and the latter only being that in pugilistic encounters men use up one another, while in pedestrian contests each one uses up himself. The fact that the holder of the champion's belt had to retire from the struggle before it was half finished, on peril of his life, ought to check the present walking furor, but it probably will not.

"THE DEAR OLD OBSERVER."

A writer in the New York *Observer* exclaims, "All honor to Bishop Huntington, Prof. Mears, and Dr. Beard; it is time the Oneida Community was uprooted!" and then goes into a free, sensational account of a visit to the Wallingford Community, in which the following specimen of conversation between the visitor and one of the Communists is gravely reported:

Visitor.—Do the children know their own fathers?

Communist.—No; nor mothers.

Visitor.—Do the mothers know their own children?

Communist.—No; the child is taken away, and she never can tell which it is. The children are all cared for alike and kept together, and all are loved alike, for no man or woman knows which is his own.

This is pure fiction; no such conversation ever took place. It is not even *founded* on fact; for the facts are the reverse of it. These lies have been contradicted so often that any decent paper ought to be ashamed to repeat them. The writer calls ferociously for more persecution, and winds up with the following invocation: "God speed the Bishop, the Professor and the Doctor, and grant them an ally strong and true in the dear old Observer!" We are sorry for the Bishop, the Professor, the Doctor and the dear old Observer. A blessing from the lips of such a mendacious scamp cannot be much better than a profanity and a curse.

THE VERDICT.

The case of the clergy *vs.* the Oneida Community, lately presented to the jury of public opinion, has been decided in favor of the defendants, if its foreman, the press, has spoken truly. It is not likely the complainants are wise enough to accept the verdict as final; they will doubtless appeal the case, and make the defendants all the trouble they can. But they can hardly shut their eyes to the fact that in this first attempt they have failed. It must surprise them; it surprises the Community as well; they find they have more friends than they supposed, and that people everywhere love fair play and hate anything suggestive of persecution. To this love of fair play and this hatred of persecution the Community chiefly ascribe the present verdict in their favor. They do not suppose any large proportion of the people even understand their principles, much less indorse them. But they are nevertheless forced to the conclusion that the public are pretty well agreed that the Community should be allowed to continue its experiment so long as it does not trespass upon the rights of others; and, secondly, that if they are to be "stoned" the clergy are not the proper ones to hurl the first pebble.

SOCIALISM THAT DOES NOT WANE.

There are some indications that, with the return of more prosperous times, the political forms of Socialism will become less prominent. In fact, it is already reported that some of the smaller organizations of the Socialistic Labor Party have lost their cohesive power and ceased to exist. But however this may be, and whatever may be the fate of political Socialism in this and other countries, it is certain that the higher forms of Socialism will never die out, and for the simple reason that they are founded on principles that have been constantly operative in the progress of civilization. If, as Nordhoff affirms, the main cause of Socialism is to be found in "the unbearableness of the circumstances in which people find themselves," then of course anything which improves their circum-

stances and makes them bearable tells against Socialism. But Nordhoff's statement by no means covers the entire ground. There are causes at work in favor of Socialism which affect, and will continue to affect, those whose circumstances have never been unbearable in any sense of physical want or suffering. These are causes which appeal to the higher elements of human nature—to justice, brotherhood, unity, and all that is unselfish and noble—to religion and all that it includes. If one would stop the growth of Socialism in this higher sense, he should destroy the Bible and the records of the lives and teachings of the best men and women of all ages—he should reverse the principle of evolution and make every succeeding generation more monkeyish than its predecessor. The world, for these six thousand or six million years, has been going all wrong unless the final condition of society is to be one of complete unity or Communism—a state wherein selfish claims are unrecognized, and the highest honor is conferred upon the man who most delights in serving others. That is the finality toward which Christianity points us; it is also the highest expression of Socialism—of Socialism that must find more and more room in the world and can never wane.

EMANATION.

That is the word! We give it up if the *emanation* of the Oneida Community is bad. No matter what may be its external perfection, if its spiritual contagion is evil, it is evil. If it can be proved that it affects the moral atmosphere around it unwholesomely it is a nuisance. Individuals, we know, do more harm by their emanations than in any other way. Emanations come from the most inward life; they are breathed out of the heart, and are more potent for good or evil than any outward activity.

But let us have a fair investigation. Prof. Mears' assertion does not prove that the emanation of the Community is impure. He made so many egregious mistakes before the Convention in regard to simple matters of fact, his word is of little value. He is very liable to err at least. He says young folks visit the Community and go away with impure thoughts and associations. Has he heard them say so? The misrepresentations which are going about the social relations and arrangements of the Community are calculated to suggest impure thoughts, it is true; but who is responsible for these thoughts? Prof. Mears and his coadjutors will have to settle that account. Marriage and the marriage bed-chamber suggest impure thoughts in the youthful mind, but nobody condemns marriage on that account.

The Community is visited by hundreds and thousands of young folks of both sexes every summer. They come with their parents, and they come in pairs and companies of pairs. Gallantry finds it a congenial destination for a ride. (Licentiousness, in Prof. Mears' imagination perhaps, but we think better of human nature and our rural population). Ask the young men if the atmosphere there is exciting to sensuality. They find no bar, no beer cellar, not even a cigar for sale on the premises. You may assume at once, it is the better sort of young men that can find attractions at this place to compensate for such deficiencies.

Last Fourth of July a young married woman, sweet-mannered and comely, opened a conversation with one of the Community women who was waiting on visitors. Said she, "The Community has such a good influence, I wish it could influence my husband. He is the best-hearted man in the world; as good a husband as I could have; but when he goes to the villages such days as this he never comes home sober. I persuaded him to come here to-day, and O, I am so happy—I am going home so happy; it has been the happiest day I ever spent. I wish everybody would come here the Fourth of July—all the young folks at least." That is what the Community hears of its emanations, day by day.

The self-control which excludes sensuality in alimentiveness should be trusted to exclude sexual sensuality, and if the Community is not sensual its emanation cannot be corrupting, whatever its peculiar method of combining the sexes.

D.

O. B. Frothingham, the liberal preacher of New York, is still of the opinion that the Press is less mighty than the Pulpit. "Its operations are external, while the operations of the Pulpit are internal. The Press addresses the ear of the world, the Pulpit its soul. The paper is still a *newspaper*. It began as a *newspaper*, and such it continues. . . . Sixty years ago the editorial page was unknown. A high-minded, practical man in Boston instituted it. The result is

that to-day in the offices of all the leading papers, historians, critics, philosophers and financiers are busy formulating and generalizing upon facts, and instructing the people." But why don't the Press become the authority on all subjects? There are two reasons: "In the first place, the Press is a business. It costs money to set up and maintain a newspaper. That money is expected to bring in a return.....No paper can live that defies public opinion.....The second reason why the Press does not become the controlling influence in the world is found in its pretended infallibility. It must be consistent even if it is consistent in error. To retract is perilous."

LABOR ELEVATED BY COMMUNISM.

That we live in a world where a great amount of labor has to be done by brain and muscle, no one will deny. Hence arises the question, How can this toil be made less burdensome and more attractive? The repugnance which exists in regard to labor may be accounted for, in part at least, by the fact that in the earlier periods of human history the strong extorted work from the weak, and women especially did the drudgery and bore the burdens of subsistence. But this relic of barbarism, which has clung so tenaciously to the skirts of advancing civilization, is passing away. Legions of workers are developing mental, social and intuitive faculties to a degree unknown before among laboring classes. Working men and working women are becoming educated in principles of Sociology, if not of theology. They are aided by our common schools, by circulating libraries, by the newspapers, by social gatherings, lectures and lyceums, by trade-unions, and numerous other agencies, while the very atmosphere we breathe seems alive with germinal ideas, ready to fertilize the hearts and brains of the working masses. Corresponding with these facilities, the hours of labor constituting a day's work have been reduced, and no doubt will be still more reduced in due time, thus giving laboring men a wider margin for study, recreation and social improvement.

Probably very few persons not intimately associated with the better class of working people realize how much earnest thought and rational discussion are going on among them, particularly discussions of the Socialistic and Communistic problems of the day. Among other discoveries noted by the class above-mentioned is this: that Communism is the best friend of labor, and for the simple reason that the latter elevates labor and makes it universal—makes every man and woman a communicant of the world-wide church of honest industry. With labor thus ennobled, all invidious distinctions between one kind of work and another disappear; no toil, under the conditions of true Communism, can be regarded as servile or degrading.

Hence, in Communistic homes, the members are equally respected, whatever their occupation; all are encouraged to cultivate self-respect, whatever be their degrees of intellectual attainments. Communism, of the kind we speak, is not founded on caste, nor on material wealth, nor on great intellectual abilities, but on wise, loving, believing hearts—hearts fascinated and controlled by the Spirit of Truth, who leads his votaries, according to promise, into all truth, at whatever cost of self-abnegation and personal pride. G. C.

COMMUNITY ITEMS.

ONEIDA.

- "Jean Téterol's Idea" in the evening reading.
- The robins and song-sparrows have been heard on the lawn.
- Scurvy-grass, which the melting snow uncovers, is now sought after by the lovers of "greens."
- A break—twelve feet by twelve—in the bank of the pond which supplies water to the Willow-Place works. It took several days to repair it.
- Mr Howells's last novel, "The Lady of the Aroostook," is very much admired among us. It is quite the rage, in fact, and some say it is the best story they ever read.
- In the last *Shaker Manifesto* there is a record of six deaths in three Shaker Societies since Dec. 16, and the average age of the deceased members was nearly 76 years. The last two who died at O. C. were each 81 years old.
- The landscape, as seen from our windows, is quite suggestive of spring, the snow having almost disappeared; but the roads, they say, are in a shocking condition.—*Later*: the ground is covered with snow again to the depth of two or three inches.
- Six new subscribers from New Zealand. Those who sigh with regret that J. H. N. did not go to the cannibal islands, when he was under the missionary

impetus, may see a gleam of hope in this information. Now that the SOCIALIST goes to what used to be a cannibal island there is no telling what else may happen.

—The landscape-gardeners have been transplanting a young elm from the meadow to the sunny terrace on the south front, where the children play. The tree is somewhat larger than any they have heretofore undertaken to transplant, the trunk measuring at its base thirty-one inches. If it takes kindly to the new soil it will cast a grateful shade upon the south piazza, which on many summer days has been as uninviting as the sands of Sahara.

—A few weeks ago Mrs. Wealthy Knowles, who has been for many years a subscriber to the publications of the Community, sent five dollars to the SOCIALIST, saying that she had recently received the money from an unexpected source. "I did not feel like appropriating it to myself," she wrote. "I thought it belonged to God; and while I was thinking what I should do with it, I received my SOCIALIST which contained the article, 'The Future of our Paper.' Then I knew what to do." There was a little mystery about the letter, which was soon explained, however, by the following curious item which appeared in a local paper: "Fifty-two years ago Mrs. R. K. Knowles (then Miss Wealthy Hubbard), of Champion, purchased of a lady some straw for a bonnet. The transaction was forgotten by Mrs. Knowles until a few days ago, when she received a letter containing five dollars from the woman of whom she purchased the straw. The woman, who is now a resident of Wayne Co., N. Y., wrote that she cheated Mrs. Knowles in the measurement; that she experienced religion twenty years ago, since which time her conscience had troubled her very much. She sent the five dollars to make the matter right and hoped that she might be forgiven."

—Some people may think we enjoy all our newspaper notoriety, and are anxious to be "interviewed" on every occasion; but the following note, addressed to a reporter who had the politeness to inquire in advance whether we would like to undergo the ordeal, may serve to disabuse their minds of this idea:

"Our system is so new and so peculiar in some of its phases, and so full of curious interest to most people, that we cannot justly complain of the interviewing system to which we are subjected. In fact, we expect it and submit to it cheerfully. Long ago we gave up all hope of the domestic privacy which everybody naturally desires, and consented to stand before the public as a culprit on trial, exposed to a questioning which would leave no home-secrets unveiled. We are continually compelled to turn our domestic scenes and sanctities inside out. This is all well enough. We do not complain. Still we confess ourselves human, and are free to own up that we are not fond of standing in the pillory: which means that we are not inclined to *invite* interviewing, and would be glad to be excused from the public stare into our nurseries and bed-chambers, so far as that stare is for curiosity and newspaper sensation, and not necessary to any great public interest. Especially at the present time, when we are really wearied out with interviewings and publicity, we would like to be excused from further exhibition of ourselves either at home or in the newspapers. Still, we promise you hospitality and freedom of inspection and inquiry, if you think we ought to be squeezed more!"

WORK WITHIN.

It was made quite prominent in the late newspaper talk about the O. C. that this body abstains from proselyting, that it is contented with its present members and declines new applicants. The Community is governed in this course not by any cowardly or selfish policy. Its policy is indicated in an old article, written by J. H. N. forty years ago, which we subjoin:

"What ought to be the principal *object* of the meetings and other organic operations of a church? If we seek an answer to this question from the practice of most modern sects, that answer will be, 'the conversion of sinners;' or in other words, the making of proselytes. But if we go back to the practice of the Primitive Church, our answer will be, *the edification of saints*. It was evidently the policy of Jesus Christ to illuminate the world rather by the *brightness* of the lamps he kindled, than by their number. Hence his chief labor was to supply *the church* with oil. 'When he ascended up on high he gave gifts unto men: to some he gave apostles, some prophets, etc., [not principally for the conversion of the world, but] *for the perfecting of the saints*.' Accordingly, we find the labors of the Apostles directed chiefly to the edifying of the church. Paul's mightiest efforts and sorest conflicts with the powers of

darkness were for the 'consolation and salvation' of believers, 'that they might have the spirit of wisdom and revelation,' that their 'love might abound more and more,' that 'every man might be presented perfect in Christ Jesus.' The fact that all the epistles of the New Testament are addressed to the churches, and not to unbelievers, is an index of the aim of the Apostles.

"Common sense approves this policy of Christ and the Primitive Church. It is better to gather a large stock of goods in a stationary store, and *let customers come to it*, than to take a small stock and go about the country peddling. It is better for the man who has a pile of wood to chop to spend half a day in *sharpening an axe* than to set about his work, however furiously, *with a hoe*. Even so it is better to labor for the personal improvement of the church, than for the extension of its influence abroad. The writer of Spiritual Despotism sensibly remarks:—

"The fact cannot escape an intelligent spectator of the present critical struggle of religious parties, that the crown of preëminence hangs at the goal, ready to be carried off by that party, be it which it may, that, with a manly ingenuousness, and honest zeal, and a Christian conscientiousness, shall undertake *ITS OWN REFORM*, its reform in theology, in modes of worship, and in polity. There would be little hazard in saying that this prize might now be won even by the least considerable of our various denominations which should resolutely strive for it, and which, while its several competitors are absurdly commending their peculiar notions and usages, and assailing those of others, should unsparingly examine its own, and apply boldly the remedies which good sense and scriptural principles suggest. A religious body thus acting would quickly outstrip its rivals, would command the respect of the people at large, would draw to itself men of sense and talent from all parties, and soon would imbibe all and embrace all."

The agitation which the O. C. excites is so out of all proportion to its numbers and prospect of growth, that some minds may be led to the conclusion, here is a church which has carried on this inward cultivation till its brightness makes other churches envious.

CORRESPONDENCE.

Bethany, Cal., 1879.

It is strange that the professors of peace and followers of the Prince of Peace are never happy but in the persecution of others: and it is not strange, this being the case, that religion itself is brought into contempt, and that infidelity flourishes like a rank weed. V. J. E.

Ancora, N. J., March 3, 1879.

I can but wonder that our would-be leaders and teachers are so oblivious as they appear to the fact that the general tendency of the times is toward Association: and it is passing strange that they should think it possible or desirable to disperse so beneficent an institution as the Oneida Community. C. P.

North Bennington, Vt., March 4, 1879.

History informs us that every innovation or improvement, looking toward progress, is met with a protest from that class of persons claiming to be the followers of Him who went about doing good. Does the general history of the clergy justify their arrogance and assumption? Can they pick out of their profession three hundred persons that can say with truth, We have during the past thirty years paid our debts honorably, paid our taxes, earned the money by industry and economy, have lived together in harmony, and have wronged no man? Even if they, by selecting their best men, could compare favorably with the Oneida Community, it would not give them the right to conspire together to cast reproach upon those who are trying, not only to improve their own condition, but also the conditions of others. Nothing can transcend the generosity of the Oneida Community in their invitation to the Syracuse Convention, to hold their next Convention in their hall; and I would suggest that the clergy bring their wives with them, and let them compare notes with the women of the O. C. Possibly they may learn facts that will enable them to speak truthfully about the O. C. hereafter. S. D. W.

Boston, March 10, 1879.

EDITORS AMERICAN SOCIALIST:—Disagreeing with the SOCIALIST often, I still feel it to be the best medium of communication between the Socialists of the country that has existed since the days of the *Harbinger*. I sincerely think they will make a very great mistake if they do not give it sufficient support to enable it to continue in its present form and with its present purpose. The first step in all Socialistic progress is

comparison of views and coöperation upon such points as are held in common.

I have sometimes thought that the most important Socialistic work was to organize Communities or families in different localities, that the members of ordinary society might see, as do the visitors to Oneida and the Shaker families, the obvious advantages of such Associations. But I have lately become convinced that it is of more importance that the centers of influence, the cities, should be aroused, and the most powerful of all influences, the press, should be enlisted upon the side of integral Social reform, and the whole country thereby awakened to an interest in these matters. We can remember how, in 1845, the whole northern part of the country was alive to the vital question of Social reform. With slavery removed, great changes in religious views, a different relation existing between labor and machinery, and other vital conditions so altered, it seems as though another wave of societary reform would be more lasting and more permanent than that of thirty years ago.

C. H. C.

Tamarack, Ill., March 10, 1879.

EDITORS AMERICAN SOCIALIST:—I have been thinking of some plan of bringing the claims of Communism before the substantial and intelligent people of our land. I am of the opinion that Communism will never be much of a success until that class of people get interested in the subject and educated in its principles. From what I can learn, the class of people so anxious for some practical Socialistic movement are wholly unfit at present for any such movement.

Talk about justice and doing to others as we would be done by, as forming the basis of a better state of society. It will never do; it will never give one satisfaction who has any conception of a higher Being. We need to come under the control of this higher life, and it will teach us a higher and truer sense of justice; and the Communistic spirit will be a natural consequence.

The most simple and masterly exponent of this higher life that I have seen is the "Home-Talks," by Mr. J. H. Noyes. I need go into no detail regarding this book, as every one who has read it knows its merits.

The Kingdom of Christ has friends scattered all over the land, who look at it in a Communistic way, and if these isolated friends would act as missionaries for the cause, a great deal might be accomplished.

I propose that every one who feels interested and able start a copy of "Home-Talks" on a circuit, to be read by the persons designated on a list to accompany the book. Suppose that a list of six names accompanies the book, with a request that each person send it to the next one on the list, after having read it; and the original sender should make the provision that he would remit the postage to any one who feels unable to pay for speeding it on its journey.

If you approve my plan, I will agree to start three books on their circuits. I have presented a few copies of "Home-Talks" to persons whom I thought would comprehend their object. They were mostly much pleased with them, but did not have any sympathy for some of the peculiar views advocated. But this is just what I like to see. We will get a conception of these peculiar views when we become spiritual enough.

Yours truly, WILLIAM FINDLAY.

FREE CRITICISM

AS PRACTICED IN THE ONEIDA COMMUNITY.

The reliance of the Community for good order and government has from the first, in connection with religious influence and education, been on Free Criticism, or mutual truth-telling. We believe that in order to be a good citizen, a man must love the truth; and if he loves the truth he will obey it, and yield his heart to it, when it is presented to him in a good spirit. We believe, too, that the best promoter of a love of the truth is free criticism, or, in other words, plain truth-telling between man and man, in the spirit of humility and improvement.

The way free criticism is brought to bear in a practical way in the Community is thus described:

"Free criticism is a system of telling each other plainly and kindly our thoughts of each other, on all suitable occasions. We have introduced a fashion of judgment and truth-telling, which gives voice and power to the golden rule, 'Whatsoever ye would that men should do unto you, do ye even so to them.' Selfishness and disorder inevitably annoy the circle around them; and the circle thus annoyed in our Community has the liberty and the means of speaking the truth to the offender. All are trained to criticise freely, and to be criticised, without offense. Evil in character or conduct is sure to meet with effectual rebuke from individuals, from platoons, and from the whole Community. Sometimes

criticism is given by the whole circle in the general meeting: at other times it is given more privately, by committees or individuals. In some cases criticism is directed to general character, and in others to specific faults and offenses. It is also exercised in the discovery and commendation of value in character, as well as in the exposure of defects. Generally, criticism is invited by the subject of it, and is regarded as a privilege. It is well understood that the moral health of the Community depends on the freest circulation of this plainness of speech; and all are ambitious to balance accounts in this way as often as possible. Here is the whole secret of government among us. Our government is Democratic, inasmuch as the privilege of criticism is distributed through the whole body, and the power which it gives is accessible to any one who will take pains to attain good judgment. It is Aristocratic, inasmuch as the best critics have the most power. It is Theocratic, inasmuch as the Spirit of Truth alone can give the power of genuine criticism."

THE TRUE HEAVEN.

PAUL H. HAYNE, IN HARPER'S MAGAZINE.

The bliss for which our spirits pine,
That bliss we feel shall be given—
Somehow, in some far realm divine,
Some marvelous state we name a heaven—

Is not the bliss of languorous hours,
A glory of calm measured range,
But life which feeds our noblest powers
On wonders of eternal change;

A heaven of action freed from strife,
With ampler ether for the scope
Of an immeasurable life,
And an un baffled, boundless hope;

A heaven wherein all discords cease,
Self-torment, doubt, distress, turmoil,
The core of whose majestic peace
Is God-like power of tireless toil—

Toil without tumult, strain, or jar,
With grandest reach of range indued,
Unchecked by even the farthest star
That trembles through infinitude,

In which to soar to higher heights
Through widening ethers stretched abroad,
Till in our onward, upward flights,
We touch at last the feet of God!

Time swallowed in Eternity!
No future evermore, no past,
But one unending Now to be
A boundless circle round us cast.

"A Fairly Clean Bill of Moral Health."

[From the Jefferson County Union, Wis.]

The AMERICAN SOCIALIST of Feb. 20, a paper published by the Oneida Community, contains some very interesting information concerning the growth and progress of that famous family, their relation to the material welfare of the section in which they exist, and the hue and cry which has been started against them by Dr. Mears of Hamilton College and other clergymen.

In the first place, it appears that Dr. Mears himself, admits that the Community is an orderly, kind, peaceful, honest and industrious class of people; that they pay one hundred cents on a dollar; that judged by every standard of practical outcome, they are a valuable element in the society in which they live. The call for the Conference which was held at Syracuse states that the Community are in "deadly opposition to Christian morality." This is hardly explicit enough. The members of the Community as Mr. Hinds, one of the editors of the SOCIALIST, says, "are never accused of theft, arson, fraud, or murder; our members are never dragged before the courts to answer for deeds of crime; we live in harmony with ourselves and our neighbors: we never disturb the peace of families; we do not force our peculiar principles upon the public: we do not establish new Communities; we are simply trying to carry out our idea of a state of society which had its first illustration among Christian believers, more than 1800 years ago. Even if the common churches do not agree with us, that is no reason why they should institute special measures against us. They have learned to tolerate differences of opinion among themselves; why shouldn't they exercise the same toleration toward us."

Note the statement of what they are *not* guilty of; "We are never accused of theft, arson, fraud, murder; our members are never dragged before the courts to answer for deeds of crime." This seems to present a fairly clean bill of moral health, one at least that the followers of Dr. Mears and the other ministers cannot always boast of, as the records of our courts all over the land will testify. Hadn't these men who are getting up this raid better subside until they can show as good results to the community at large, and as high an

average of practical goodness as the Community people possess? This would seem to be a fair question, when it is considered, as their enemies admit, that the Oneida Community have as yet violated no law on the statute-books of the State of New York; and before process can be had against them, there must be some law ingeniously devised which they can't help violating. We are no apologists for the Oneida Community, but when their neighbors all about them universally testify to their good character and usefulness, the law-makers of New York, before they frame any laws against them, may well ask of Dr. Mears and his ministerial coadjutors whether they are not actuated more by Christian bigotry and intolerance than by a love of Christian morality. History records such animus even in Bishops and Doctors of Divinity.

WORKMEN'S DWELLINGS IN EDINBURGH.—One morning, in the year 1861, the inhabitants of Edinburgh were startled by the intimation of an occurrence which left sorrowful memories, redeemed only by the influence which it had in helping on a great social reform. During the night a huge pile of old buildings had given way and fallen, burying many of the dwellers amidst the ruins. Prompt exertions were made to remove the débris and save as many of the unfortunate sufferers as might be possible. A large space had been almost cleared, the workmen had mounted the ladder to complete some portion of their dangerous and disagreeable task, when they heard a voice cry: "Heave awa', chaps; I'm no deid yet!" Over an archway in the High Street is carved the figure of the little hero, and this motto marks the spot. The event aroused much sympathy, and called attention at once to the defective condition of workmen's dwellings in Edinburgh. A movement was at once started to provide better house-accommodations. Public meetings were held at which men of influence, who intelligently sympathized with the scheme, gave addresses; appeals were made, and information was diffused through the press. Gradually a capital of £20,000 was accumulated, land was purchased, and building commenced. In fifteen years good dwellings have been provided for well-nigh 10,000 individuals. One feature in these modern dwellings for the people is specially notable—they are self-contained, each family having a separate entrance. The houses are chiefly the property of the occupants, and have been acquired by the simple and easy process of paying a moderate rental. There is still a large necessity for more accommodation, but the good work is progressing, and there is hope that the entire laboring population of Edinburgh will be better lodged than that of any other modern city.—HELEN S. CONANT, in *Harper's Magazine* for April.

Beauty in Age.—Men and women make their own beauty, or their own ugliness. Lord Lytton speaks, in one of his novels, of a man "who was uglier than he had any business to be;" and if we could but read it, every human being carries his life in his face, and is good-looking or the reverse as that life has been good or evil. On our features, the fine chisel of thought and emotion are eternally at work. Beauty is not the monopoly of blooming young men and of white and pink maids. There is a slow-growing beauty, which only comes to perfection in old age. Grace belongs to no period of life, and goodness improves the longer it exists. I have seen sweeter smiles on a lip of seventy than upon a lip of seventeen.—*Old Paper.*

Mme. Grévy in the earlier days of her husband's elevation drove in a hired carriage one morning to the door of Laferrière, the famous dressmaker, and entered, dragging after her a huge bundle, containing an old velvet gown. She was received with much condescension and was told to wait, inasmuch as the great milliner was then engaged with a customer, no other in fact than an actress of the Comédie Française. Mme. Grévy sat down humbly with her bundle in her arms until the great artist chose to interview her, when she explained that she wished to have her dress "done up" and improved. "Oh," said the great one, "we don't do up dresses here; sometimes for our own customers we do such a thing to oblige them; but we do not know Madame." "I am Mme. Grévy," was the reply, "and I thought I could have this dress arranged for the receptions at the Elysée." Thereupon the whole establishment fell at her feet and implored pardon, and it is probable that the velvet dress will still rejoice the hearts of ambassadors.—*Woman's Journal.*

In the *Penn Monthly* for March, Dr. Elliot Coues, of the United States Army, has a very interesting study of the Indian character. The Indian's "besetting sin," says the Doctor, "is vanity. Personal vanity, inherent, intrinsic, ineradicable vanity, bred in the bone, permeating every fiber, the main-spring of motives, the focus of tendencies, the saturation of his life, from the wicker-basket to the platform raised above the ground,—an overwhelming vanity, so to speak, reaching heights that some of us, perhaps, may never hope to scale. You may flatter him with a feather and tickle him to death with a straw. The coarser traces of this quality are too obvious to need to be dwelt upon..... His reticence and moodiness, his taciturnity and apparent apathy, all going to make up what we call his 'dignity,' take root in vanity. For this is merely the thin disguise of overweening self-consciousness: it is nothing but the strutting of the turkey-cock. In his intercourse with us he is at a disadvantage, and is vaguely aware of the fact: behind this vain mask, a quick, restless, inquisitive mind is trying to take our measure, feeling not quite able to do so. There is nothing remarkable about this; it is the natural and customary refuge of vanity ill at ease to put on airs." "The

Indian is wonderfully impatient—impatient of control, of restraint, of law, of all authority whatsoever. In its many moods and tenses this turbulence is always the same;—whether it be frittered away in indecision, or concentrated in the daring impulse which leads to victory.” “The Indian’s standing apology for misdeeds is, ‘the old chief’s heart is right, but he cannot control his young men.’” He is superstitious, and to sum him up in a word, he “is simply a child upon whom certain lessons of life have engrafted the hardihood and fortitude of man’s physical estate.”

ONE THING AND ANOTHER.

“We’re almost there.”

Mr. Talmage’s flock have given him a “character.”

It is going to be spring by and by, and then we can dig “hoss-reddish.”

The Post-Office has to fight off the publishers of advertising sheets who strive to get their matter carried at pound rates.

President Grévy has lately signed a decree pardoning 151 French Communists, among whom are MM. Ranc and Elie Reclus, the writer.

The English shareholders and bondholders of the Atlantic and Great Western Railway have no idea of leasing their Road to the New York and Erie.

The House of Commons won’t hear to “local option.” It defeated Sir Wilfred Lawson’s motion to apply that system to England, by a vote of 252 to 145.

The British fleet, which has been sticking with English pertinacity in the sea of Marmora, will withdraw now and anchor in Besika Bay until further orders.

California yielded \$20,000,000 in gold last year. Nearly three-quarters of it was taken from what is called gold gravel—a deposit that is not nearly exhausted.

An abstract of the reports of the Comptroller of the Currency shows that the resources of our 2,051 National banks were on the 1st of January, 1879, \$1,800,592,002.25.

Buy your own tittle and flee from the horrid bondage of drinking another man’s drink and “standing the treat.” These are the sentiments of an anti-treating society in Syracuse, N. Y.

Columbus, Ohio, has been through a panic of terror, lest their city should be set on fire by incendiaries. There seems to have been a persistent effort to fire the town, and everybody had to be on guard.

Ex-Senator Christiancy, our Minister to Peru, although sixty-seven years old and not in the firmest of health, clapped to and learned to read Spanish in five weeks. He says it is a language easily acquired.

There were 20 editions of “Helen’s Babies” issued in foreign countries—and 500,000 copies sold. All the comfort John Habberton, the author, got out of this circumstance was \$200 in cash and a little fame.

The Rev. John Weiss, the radical, died in Boston, Sunday 9th, in his sixty-first year. He was a thoroughly educated man, and wise after the manner of Theodore Parker, O. B. Frothingham and all that sort.

Why is it all nice for Lorinda to paint her cheeks and set a plume in her jaunty hat, and all wrong for a big Indian to fresco his ugly mug and deck his head with eagle feathers? What is the diff? They both have designs on us.

There are some odds and ends in the Treaty of Berlin remaining to be put into execution under the guaranty of the Powers. The ratification of the Grecian boundary is one, and France is supposed to be pressing the matter in the interest of Greece.

Professor James Law, who is concerned in dealing with the pleuro-pneumonia, is of the opinion that there is no use in quarantining and doctoring sick cattle; they ought to be slaughtered at once and disposed of without parley where they can do no harm.

The remains of Bayard Taylor, our late Minister to Germany, were received in New York the 13th, on the steamship *Gellert*, and after a conspicuous reception by the Germans at the City Hall were carried to Kennett Square, the home of Mr. Taylor, and buried at Longwood Cemetery.

With the help of the Children’s Aid Society Mr. Whitelaw Reid, of the New York *Tribune*, has just sent off thirty-four homeless boys and six destitute families to new homes in Kansas. The money for his work of charity, \$1,000, was given Mr. Reid by a stranger from New England.

There is an old Democratic rule in the United States Senate, of twenty years’ standing, which forbids the removal of subordinate employes without the consent of the Vice-President. The new Senate will, therefore, have to fight some before it can give the spoils to a squad of raw Democrats.

If you lend your money to a priest, and he “lends it to the Lord,” you will have to attach a meeting-house when you want to get it back again. Those Catholics down to Cincinnati seem to have been a Purcell of mediæval children—we won’t say geese—for trust is a happy, beautiful feeling.

Peru annually exports about \$12,000,000 worth of guano, \$8,000,000 in sugar, \$6,000,000 in nitrate of soda,

\$3,500,000 in wool, \$3,500,000 in silver, and other articles; making in all \$40,000,000 in exports. Very little of this amount comes to the United States, owing to our tariff.

An unpublished common-place book of Robert Burns, after passing through several hands, has at last got into the hands of a London publisher. It is a manuscript folio of 240 pages, written in a hand “admirably clear and strong.” The first entry was made April 9, 1787, not long after Burns’ first volume was published.

Cyrus W. Field had an informal entertainment at his home in New York on Monday evening, the 10th, to celebrate the twenty-fifth anniversary of the signing of the agreement to form an ocean telegraph company. The original signers were Cyrus W. Field, Peter Cooper, Marshall O. Roberts, Moses Taylor and Chandler White.

Syracuse is a city in Central New York, the flavor of which is salt. The springs there owned by the State had, up to 1846, yielded a revenue of nearly \$2,500,000. Since that year the income has not amounted altogether to \$700,000. For several years past these salt springs have been an actual loss to the State. Foreign salt can be laid down in New York for less money than the home product.

Prince Arthur, the third son and seventh child of Queen Victoria, has been enjoying \$75,000 a year, granted him by Parliament in 1877, when he became of age; and now he is going to chance it on enjoying a wife. Was married on the 13th, at St. George’s Chapel, Windsor, to Princess Louise Margaret of Prussia. The Prince is a Lieut. Colonel in the British army, and has earned the name of a good officer.

The New York assembly, following the pattern of New Hampshire, has passed a bill, 75 to 21, for suppressing tramps. “Transient persons who rove about” and “vagrants without labor or visible means of support, who stroll over the country,” are liable to arrest and punishment of “not more than one year’s confinement at hard labor.” This leaves a little less liberty for some folks, but a deal more security for all the rest.

Old Virginia is still wrestling to preserve her virgin individuality—if she ever had any. She has instituted *mandamus* proceedings in the United States Supreme Court to recover possession of two colored men charged with murder, whom Judge Rives, the Federal Judge for that State, had taken out of the hands of the local courts, on the ground that the men had not had, nor could have, a fair trial by their peers and ekals in color.

The New York Democrats know that the South can’t have the next President without their assistance, be it never so solid; and they are not the merchants to part with an advantage without a fair equivalent. New York is as high-toned as some other folks, and has a secret metropolitan contempt for provincial tobacco chawers, and is quite likely to say to the South “You will find it for your interest to let us name the Democratic candidate for President in 1880.”

The French are in a degree justifying their assumption that they are the wisest and most civilized people on the globe. They have just decided by a vote of 323 to 134 not to impeach the Broglie-Fortou Ministry of May 16th, though there were grounds enough for so doing. Peace is the best thing on earth, they begin to find, and they don’t want to hazard it for political questions. The Ministry stood ready to go down rather than sow to the whirlwind. It was admirable.

Szegedin, an old town of 80,000 inhabitants in Hungary, built on the marshes upon both sides of the River Theiss, at the influx of the Maros, was almost completely desolated by an unparalleled inundation on Wednesday, the 12th. The embankments protecting the town gave way before the rising flood, and two-thirds of the city were deluged. Nearly 60,000 people were driven out of their homes. There were nearly a hundred square miles covered with water in that region of marshes. Of the 9,700 houses all but 261 have been destroyed. The loss of life is over 2,000.

Senator Beck, who is supposed to speak by the card, says the Democrats will make a very short extra session, provided the President won’t be so wrong-headed as to block the wheels of Government by refusing to sign the appropriation bills as the Democrats will pass them. The Republicans think the Democrats will weaken a little, and give up the idea of abolishing Supervisors of elections, but insist to the last on keeping troops and deputy marshals away from the polls, and on repealing the test-oath.

The Rev. DeWitt Talmage, who some time ago announced that he was going to jump on the old serpent’s head with both his feet and mash him once for all, is now in the proud position of trying to keep his presbytery from mashing him with its six charges of deceit and lying, to say nothing of his going to the devil’s den and reporting what he sees there. How we like to kill the prophets and stone those who are sent unto us. You can count on our doing that when you can’t count on our doing anything else.

Some one at a late meeting of the Buffalo Teachers’ Association talked to that body in this wise: “Two things are especially noticeable in popular school education. It usually leads to no interest in literature nor acquaintance with it, nor to any sense of the value of history for modern men; and its next characteristic and general result is a distaste for manual labor. It is notorious that a pupil can go through

a system of so-called liberal course of study, and graduate with honor at the highest institutions, in complete ignorance of that vast body of facts and principles which has arisen in modern times under the name of science, and the object of which is to explain the existing order of the world.”

The *Princeton Review*, which seems to be the embodiment of philosophy grown pious, has an article by the Rev. Philip Brooks on “The Pulpit and Modern Spiritualism.” Mr. Brooks has the idea that our skepticism is of a new kind, requiring peculiar treatment. “The skeptic of the present day, as a rule, is not one who has found the proofs of current religious doctrine unsatisfactory, but one for whom ‘the aspect of the world, which is Fate, has been too strong for the fundamental religion of the world, which is Providence.’” Just so, brother; you exactly express the difference between the natural mind and the spiritually illuminated mind. More light and more heat are what is wanted.

Bulgaria has got under headway as a nation. Her Parliament, consisting of one Chamber, has begun its sessions and solemnly adopted a Constitution. The Greek is the established religion, but all creeds are free, and so is speech and the press. The interests represented in the Chamber are various: the Archbishop and half the Bishops are in it; half the judges of the Supreme Court; half the Presidents of the District Court and Chambers of Commerce; deputies chosen by the people, one for every twenty thousand inhabitants of both sexes, and as many more nominated by the Prince. Primary education is made compulsory, but no provision has been made for schools as yet. Parliament meets once a year.

The Catholic priest has always had the advantage over the Protestant clergyman in dealing with the Indians. The one can give his converts some visible and tangible voucher of his religion, but the other must tell his flock to find their religion in their hearts. The way it works is this: “An Indian convert,” says Dr. Coues, who had the story from a missionary concerned, “disappointed in not receiving as many rations as he thought his devotions worth, became dissatisfied, and determined to backslide. But how to do it? He had the religion in him—and how could he get it out of him? He went to his lodge, closed fast the entrance, heated great stones, soused them in water, and staid in the vapor bath till he thought he had thoroughly sweated out his religion.”

New York City was in a frenzy of pagan excitement all last week over the brutalities of a great six-days’ walking-match between four pedestrians: O’Leary, the champion who won his belt the other side the water; Rowell, a little Englishman, whose legs seemed to twinkle they went so fast; Harriman, a Yankee from Maine, built on the Brother Jonathan style; and Ennis, a trim young Irishman from Chicago. The gate-money was enormous, some \$51,000. O’Leary, who, it is believed, would neither submit to a trainer nor properly train himself, undertook to go through on his constitution goaded by stimulants. At his 215th mile he quit the track more dead than alive. Harriman weakened the fourth day, and fell back into the third place, but finally succeeded in making 450 miles, enough to give him \$8,400 of gate-money. Rowell made 500 miles in 140 hours, and took the Astley or champion’s belt. His share in the gate-money is \$18,000. Ennis made 475 miles and gets \$11,600.

The failure of Archbishop Purcell continues to excite remark; it was such a wreck of the poor folks’ confidence in their priest. Touching this, the *Nation* very justly remarks: “The truth is that nothing in the financial crisis through which the country is now passing has been so unfortunate as the blow it has given to the prudence of the poor. To create this prudence is, or ought to be, one of the chief objects of government and philanthropy. The civilization of a country is high or low according to the amount of it which is to be found within its borders. To encourage the poor to save and to deny themselves in seasons of prosperity, is to promote the national welfare in the highest and best sense, as it is to raise the character of the people. The result, therefore, of the panic which is most to be regretted is not the bankruptcy of traders and corporations, and the losses of the professional classes, serious as these things are, but the diffusion among the frugal and industrious workingmen and women, through the breaking down of savings-banks and insurance companies, of the feeling that there is no use in saving, inasmuch as there is no one to whom they can surely intrust money after they have saved it.”

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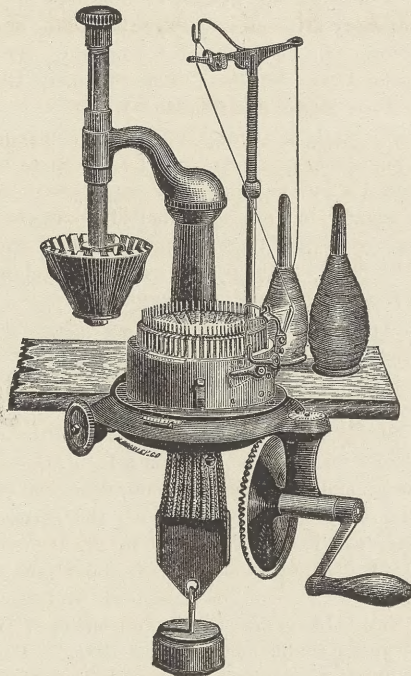
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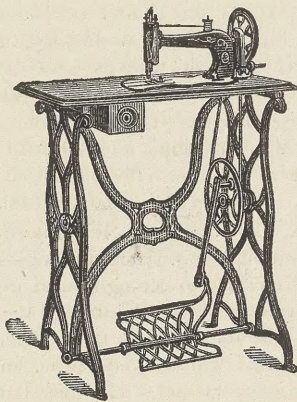
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6.34 P.M.	11.47 A.M.	Community	3.17 P.M.	9.49 A.M.	
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